

40:12

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Introduction

I want you to imagine for a moment, a church that has no social media, no access to TV, no radio, no YouTube, no Twitter, no Facebook, no blog articles. I want you to imagine a church that has elders, deacons and church members. That's it. Now, how would that church learn the truths of God's Word? How would they learn how to relate to one another? If they had a question, you can't go to Google and Google it. Who would they go to find an answer? Well, they would start with the elders. Right? They would start with the elders of the church, since the qualification of an elder in [1 Timothy 3](#) is that they must be able to teach. We saw this last week in [Titus 1:9](#) as well. The elders must be able to exhort in sound doctrine and to refute those who contradict.

But the teaching doesn't stop just with the elders. There are others in the church who are able to model encourage and teach as well. Tonight, we're going to see how each group of people in the church has a duty, or responsibility, or responsibility in the church, as we live together with one another. Within the church, there are different age groups, right? Just look around different stages of life that people are in. You have the older people, you have the younger people, you have the older men and the younger men, you have the older women, and the younger women.

And that's a pretty good representation of the church, right? At least what a church should be. A healthy church should have these different age groups in it. Why? Because the church that only has young people in it has no one to model the Christian life for them. There's no one for these younger people to look up to, to say "that's what the Christian life looks like." A church that only has older people, it's not healthy either, because they don't have anyone to pass down the Christian faith to. Right? Eventually they're all going to die, and there's no more church. Because there were no young people in there to pass the Christian faith down to the next generation.

Tonight, we're going to see how Paul commands Titus, to teach these different groups of people in the church. So that in their stage of life, they might live to bring glory to Christ. So, we're going to break this passage down, this chapter here, down into four points. Point number one is going to be the character of the older members, the character of the older members, then point number two will be the character of the younger members. Then number three, we'll see the character of bond slaves. And then finally, number four, we'll see the motivation for that character.

1. The Character of Older Members

So, let's look at our first point here tonight, the character of older members. Notice verse 1, "[But as for you, speak to things which are fitting for sound doctrine.](#)" (Titus 2:1) There's something that takes place here from the end of chapter 1, at the end of chapter 1 in verse 16. Notice what Paul says there, he says, "[They profess to know God](#)" (Titus 1:16) Who is the "they"? False teachers. False teachers who profess to know God, but they deny Him, how? By their deeds. They deny Him by their deeds. That's the "they". But then notice what Paul says in chapter 2 in verse 1, he says, "But you", "[But as for you.](#)" Who's that "you" there? Speaking to Titus. This is Titus here..."you" as the pastor, as the church planter, I'm talking to you, Titus.

What is Titus commanded to do? Notice..."[Speak the things which are fitting for sound doctrine.](#)" (Titus 2:1) Now, this is not just talking about Titus' job to teach sound doctrine, although he is commanded to do that. That's not what this is talking about here. Notice, it is "the things which are fitting"...the things which are fitting means, meaning the actions that accompany that right doctrine. His job was not just to teach the truth of God's Word, although it is, but also to teach the practice that must accompany that truth. How do we live that truth out in our lives? Titus was commanded to do that.

You see, the Christian life is not just knowing what God's Word says...we could study it all day long, and it's good. We must study God's Word. But it's not just knowing what God's Word says. But it's also living out what God says. We must live out these truths in our lives. The NET (New English Translation) Bible translation, this translates this verse well here... it says this, "[But as for you, communicate the behavior that goes with sound teaching.](#)" (Titus 2:1, NET) That's your job. That's your duty, Titus, communicate the behavior that goes with sound teaching, don't just teach sound doctrine, Titus, but also teach the behavior that should flow out of that sound doctrine.

Isn't that exactly what Jesus told us in the Great Commission? "[Go and make disciples of all nations, baptizing them in the name of the Father of the Son and the Holy Spirit, teaching them to](#)" do what? "[observe all that I commanded you.](#)" (Matt 28:19-20) That's the process of making disciples, to teach them to obey everything that Christ has commanded us in His Word. We must observe and live out what Christ commands us to do in His Word.

After telling Titus this, Paul begins to work his way through the church as he thinks about the different age groups within the church. And he begins with the older members. Look at verse 2. "[Older men are to be temperate, dignified, sensible sound and faith and love and perseverance.](#)" (Titus 2:2) Now,

people will often associate old age with maturity and wisdom. However, this is not always the case, I saw an interview with an old man recently who was an atheist, who had a very hard heart toward God and the gospel. Think about how many years that man has been set in his ways, and what has it done to him? Has it made him wiser and more mature? No, it hasn't. Although he had gray hair, lots of it...he wasn't a wise or mature man. Those years hardened his heart. And he's set in his ways.

And it can be easy for older people to form habits and even sins that become a part of their daily life, that they even fail to recognize sins... that they fail to recognize in their own life. So old age does not always equal maturity and wisdom. However, for an older Christian, who's been walking with the Lord for decades, there can be great wisdom and great maturity that the church can learn from. And those older members in the church, they are gems. They should be cherished by the church. They should be looked at as models to follow after, as they've been modeling Christ for decades.

But as we'll see, old age does not always equate to greater godliness or greater holiness. How do we know? Well, Paul tells Titus, that there are times when older men and older women need admonishment in the church. Now, notice down in verse 6, I want you to see this in verse 6, Paul says, "[likewise urge](#)," notice that..."[likewise urge the young men to be sensible](#)," (Titus 2:6) Those two words "likewise urge" that "likewise" gives us the understanding that the urging was not just for the young men here in verse 6, but for the other groups in the church as well. The other three that he's already talked about -- the older men, the older women, and then the younger women. He's to urge them.

What is Titus to urge the older men toward?

- Well notice, first they are to be temperate. This has the idea of being free from intoxication. It literally means holding no wine, being sober minded, and it carries with it not just the idea of alcohol, but any kind of overindulgence. It has the idea of being self-controlled, that older men are to be the self-controlled ones in the body of Christ. Why? Because a sober, self-controlled man can more easily practice discernment, right? He's a man who has his priorities in the right place, and doesn't indulge in things that bog him down.
- Second, older men are to be dignified. They're to be dignified. This word means someone who is worthy of respect or honor. He's lived his life in such a way that others show him respect. Not simply because he's old. But because he models his life in such a way that others want to show him honor. Because he follows after Christ. Dignified. He's not superficial or trivial. This is a man who does not stoop to laugh at immoral, vulgar or sinful actions. The older men have a somber look at life and they understand what is important in life, and what is not. They are to be dignified.
- Third, they are to be sensible, to be sensible. This describes a sound mind and a self-disciplined lifestyle. As we'll see, this is also the character of a young man as well...to be sensible. For older men are to be, "[sound in faith, in love, and perseverance](#)." (Titus 2:2) Three positive attributes wrapped up into one here. But notice they're all qualified with the word "sound." They must be sound... sound in faith, sound in love and sound in perseverance.

- What does it mean to be sound in faith? These are men who don't question God's Word. They have faith in God's Word. They trust God's Word. They don't doubt God's sovereign will in their life. But they trust every word that God says. And they never doubt their sound and faith. They're also sound in love. They love God above all else, then they love God's people. And then they love the lost. They love others, they are sound in love. They're also to be sound in perseverance. That is they have the ability to endure hardship, and have learned to live with and through difficulties in life. They understand that life is hard. There are difficulties in life, but they continue to persevere. They don't let those difficulties weigh them down, or to lose heart. But they keep steady when things are falling apart all around them. It's a man who is sound in perseverance. Older men are to be sound.

What about the older women? Well notice in verse 3 "[older women likewise are to be reverent in their behavior.](#)" (Titus 2:3) Now there are four exhortations given to older women here. Four exhortations.

- First, to be reverent in their behavior. This describes the demeanor and behavior of a person and refers to the behavior that is godly and holy. Older women are to be godly and holy. This has to do with reflecting on the outside what is there on the inside. They reflect godliness in their life, because that's what's in their heart. It means to be priest-like "reverent" there means to be priest-like, to be godly examples of holiness. Older women are to do this or to model this.
- Second, they're not to be malicious gossips. Do not be one who slanders or demeans others. The word for malicious gossips in the Greek is the word "diabolos". Diabolos is used 34 times in the New Testament for guess who? Satan. Satan. When a woman, or anyone else for that matter, when anyone is a malicious gossip, they are doing the devil's work. Malicious gossips. Older women are not to be malicious gossips.
- Third, "[enslaved to much wine.](#)" (Titus 2:3) This is drunkenness. And you would think that this would apply only to men. But he talks about women here. Why does he talk about these women being enslaved to much wine? Well, this is because the women in Crete...they would indulge in wine. They would become drunk because of the pains and the frustrations and the loneliness of old age. This woman becomes addicted to something that will take her pain away. And notice what it says there..."enslaved to much wine"... she is literally enslaved to it. That is she is in chains, she is bound by it. There are many things that people can be enslaved to today...to try and mask their pain or their depression. Paul says this shouldn't be, because this dishonors the Lord. Don't be enslaved to much wine and don't be enslaved to anything, because that dishonors the Lord.
- Forth "[she is to be teaching what is good.](#)" (Titus 2:3) In the context here, it has the idea of teaching what is noble, or godly or holy. As older women have taught their children well, they are now responsible to teach the younger women. That's the role. That's the job. That's the duty of the older women in the church.

Now, notice who is teaching or training the younger women. Notice, not Titus. Notice he doesn't say "and you Titus, you teach these younger women, you train up these younger women." He doesn't tell

Titus to do that. He tells Titus to tell the older women that that is your job, that is your duty. Why? Well, wisdom tells us that it's not good for Titus, a young man to be training a young woman, right? Wisdom. So, it's the duty of the older women to train the younger women in the church, which is what Paul says in verses 4-5. What are they to teach the young women? What are the older women to teach the young women? To love. To love.

2. The Character of Younger Members

Which leads to our second point, point number two tonight, we'll look at is The Character of Younger Members. That's the character of the older members in the church. Now let's look at the character of the younger members. Verse 4. The spotlight is now on what the older women are to teach or to train the younger women in. That's what that word means there "to encourage" notice that in verse 4, so that they (that is, the older women) may encourage. That word "encourage" there means "to teach" or "to train." That it is the duty of the older women in the church to train the younger women.

Why? What did Paul say is going to happen in the last days? People will be lovers of self, lovers of self. So, the older women are to encourage the younger women, first --to love their husbands. Love their husbands. This is not talking about a romantic love for her or for him. Although that's proper in marriage. But this is speaking about a willing and determined love. A love that's not based on the husband's worthiness to be loved. But on obeying God's command to love, because this is what God commands her to do. She's called to love her husband. It's a strong, affectionate love that both a husband and a wife should have for one another.

Just as Paul commands in Ephesians 5, right? What are husbands to do? Three times, love your wife, love your wife, love your wife. Now he commands the wives to love your husband. This love is a love that denies self. It's a self-less love and it puts her husband before her own needs. It's a sacrificial love that goes contrary to what the world tells women. The world tells women to love number one, serve self instead of loving and serving their husband. And the older women are not only to be practicing this as their reverence in their behavior, but they're also called to encourage the younger women, to train the younger women in this.

Second, they're called to love, or to train, the younger women to love their children. To love their children. The most important responsibility for believing parents is to point their children to Christ. It's the greatest duty the greatest responsibility of every Christian and parent to point their children to Christ. Because it's the most loving thing that any parent can do for their child is to point them to Christ. Isn't this what Timothy's mother and grandmother did? They poured into him the Word of God. Timothy is trained by his mother and his grandmother...they poured in the Word of God, into his heart. And the younger women are to do this.

Along with loving their children in every other area of life, they're to love their children. 1 Timothy 2:15 says, "[but women will be preserved through the bearing of children, if they continue in faith and love](#)

and sanctity with self-restraint." (1 Tim 2:15) This verse is specifically speaking here about the difficult task of raising godly children. It's a difficult task. God knows that. He understands that. There'll be preserved through the bearing of children if they continue in this. The MacArthur Study Bible says, *"While a woman may have led the human race into sin, women have the privilege of leading many out of sin to godliness."* Think about that...women. That duty, that responsibility, that privilege of leading little ones to Christ.

Next, older women are to teach younger women to be sensible. This is the same word used for the older men to have a sound mind and self-disciplined lifestyle. Then they are to teach them to be pure. This describes a chaste and modest life. It refers to moral and sexual purity.

Next, the older women are to teach the younger women to be workers at home. MacArthur says this, *"one of the hardest things for many contemporary wives to do is be satisfied with being a homemaker."* Why? Because the culture around us is telling young women that this is not an honorable and noble job. But listen, God says it is. And it is. It's an honorable job, and honorable duty to be a worker at home, a caretaker of the home, raising up children. That is an honorable, honorable duty and an honorable position that you have before God, and it needs to be lifted higher in the church. And we need to honor you women more for the duty that you have, and the responsibility that you have...an honorable position. Listen, the home should be the greatest priority in a wife's life. Can she do other things outside of the home, such as work or volunteer or serve the church? Yes, she can. But she must make sure that she is not doing these things at the expense of neglecting her home. Her home is her priority.

And Christian husbands should be leading and encouraging their wives in this. Men, listen, the home is the woman's domain. And it's the place where she flourishes. It's the place where she's protected and well taken care of. And we need to make sure that we're providing that for them. Wives, the home is where you can provide the greatest expression of love for your husband and for your children in the home, and so Paul urges the older women to be encouraging the younger women to do this, to be workers at home.

Next is **kind**, they must be kind. That means to be gentle, sympathetic, considerate, then being subject to their own husbands. Paul says in Ephesians 5 that **"the husband is the head of the wife."** (Eph 5:23) Wives are called to be submissive to not just anybody's husband. No. But notice what he says there... to your own husband. That's who you are called to be submissive to. One commentator says, *"Authority and submission within the home was a hard sell then, and it continues to be today."* Why should Christian wives take this seriously? Well, Paul goes on and he answers that question for us. Notice what he says there...**"so that the Word of God will not be dishonored."** (Titus 2:5) It's all to bring glory and honor to God and to His Word.

One commentator says, *"Obedience is only reasonable when the honor of God is my highest goal."* Is obedience to God your highest goal? It should be. It's all to bring glory and honor to His name as we obey His Word. And that's why older men, older women and younger women should be doing all of this, that God has just commanded them. Because obedience to Him brings glory to His name. And isn't that

what we want? Isn't that what we desire as believers? To bring glory and honor to His name. We don't want His name dishonored. We want it honored, glorified, exalted and lifted high.

Paul then moves on to the younger men in verse 6. Notice what he says there. "[Likewise urge the younger men to be sensible.](#)" (Titus 2:6) Again, the same word used for older men and younger women to have a sound mind and a self-disciplined lifestyle. One translation says it this way, I love how it says it this way. It says this, "[urge the young men to behave carefully taking life seriously.](#)" Yeah, it's a good translation take life seriously. We need more young men who understand that life is serious, and it needs to be taken seriously. 30-year-olds who are still living in the basement of their parents' house playing video games, they need to be exhorted with this verse. Take life seriously. They need to exercise self-control and sound judgment in all areas of their lives.

Notice verse 7 there, Paul now turns to Titus, who is a young man and gives him a charge. "[In all things show yourself to be an example of good deeds.](#)" (Titus 2:7) He needs to model for the people what a godly life looks like. He needs to teach the purity of sound doctrine. In his speech he needs to reflect that doctrine that he's teaching. And this is true for all men in ministry. We must be beyond reproach. In fact, that's a qualification of an elder right? To be above reproach, both of an elder and of a deacon ... to be above reproach. That means no accusation can stick on him. They throw an accusation at him, and it just falls right off. He's above reproach. Why? Why must he be this way? "[So that the opponent will be put to shame having nothing bad to say about us.](#)" (Titus 2:8) The opponent of the gospel should be able to look at the pastor's life and be put to shame for ever speaking out against him or about the gospel that he preaches.

And notice how Titus' life reflects on others. Notice what he says there... Paul says, "[having nothing bad to say about us.](#)" (Titus 2:8) Now he throws himself into the equation so that the opponent won't have anything bad to say about us. Who's the "us" there? Paul and other believers. The pastor's life has a reflection upon the entire Christian community that they are leading. Think about it. What does Satan want to do? Take down who? The pastor. And he's done a really good job of it. This is a heavy responsibility that's put upon the pastors who stand in the pulpit of our churches.

3. The Character of Bond Slaves (and employees)

Let's look at our third point. Point number three, the character of bond slaves. Verse 9, "[Urge bond slaves to be subjected to their own masters in everything.](#)" (Titus 2:9) Now, slavery in the Roman Empire was not great. Slaves were abused. They were often beaten for small infractions. Many of them though, however, were given responsibility and authority and running a household or a family farm or some other family business. They were given responsibility and authority. They were allowed to marry. They were allowed to have children. Some are even given a small portion of land to raise their family. These slaves were. But notice Paul doesn't address whether slavery was right or wrong. He doesn't do that. Right? But he addresses the character of the slave specifically in relation to his master, whether his master is a believer or an unbeliever, he has a duty and a responsibility.

You see, nowhere in Scripture does God condemn the slave master system. Nowhere. He does not condemn it. Obviously, a master must treat a slave with dignity like any other person, right? We see that commanded in Colossians 4. But the social construct of society that God has established is that some will be servants, and some will be served. That's just the way it is. That's the way that God has designed society. Some will be servants, and some will be served. And for those who are Christian servants, they are to act in accord with God's Word. They're to be subjected to their own masters in everything. They're to submit to the authority of their masters... to the authority that has been established over them. They're called to submit to them. They're "to be well-pleasing, not argumentative, not pilfering, but showing all good faith." (Titus 2:9)

Why? The same reason that young women are to obey God's Word and pastors are to obey God's Word, so that they will adorn the doctrine of God our Savior in every respect. Paul puts it in a positive light here and a positive statement, so that they can adorn the doctrine of God of our God and Savior. They'll put on display the gospel of God, as they live in obedience to God, and they'll show the world that God is our Savior. And these principles here apply to the employee employer relationship as well. In the workplace, you must do all things to show others around you that your ultimate master and savior is God, and that you love Him and that you obey Him above all else.

4. The Motivation of Character

Let's look at our final point here. Point number four, the motivation for the character, the motivation for the character. Why has Paul talked about these character traits in verses 1-10? And how are we to act in the world in relation to others? Well, we do them because we're motivated by the saving work of our great God that motivates us. Paul describes that in verse 11, "For the grace of God has appeared." (Titus 2:11) And who appeared to put on display the grace of God for us? Who is it? Jesus! Sunday School answer... Jesus. Jesus did, and what did He do? He brought salvation to all men. Now this is not universalism. That's not what Paul is teaching here, saying that everyone is going to be saved, but that Jesus made it "possible" for all men to be saved, both for the Jew and for the Gentile, for all men. Salvation has gone into the into the entire world. He's brought salvation to all men.

And because we've been given this great salvation, what does He instruct us to do? Answer --- to become sanctified. We must become sanctified.

- First, from a negative perspective in verse 12, instructing us to deny ungodliness and worldly desires, we must deny these things that is put off these things, there are things that we must put off.
- But then from the positive side, things that we must put on... and to live sensibly, righteously and godly in the present age, looking for the blessing, hope and the appearing of the glory of our great God and Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed and to purify for Himself, a people for His own possession, zealous for good deeds. You see, Christ cares about the purity of His church. And He saved us from the power of

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sin, so that we can live righteous lives in this present age as we are awaiting His second coming.

Paul, then in verse 15, gives closes up this chapter with three commands to Titus, and to all pastors. Notice verse 15, "[These things speak and exhort and reprove with all authority that no one disregard you.](#)" (Titus 2:15) Three commands there... to speak and exhort and reprove with all authority. Now, what is this authority that has been given to him? Is it his own authority? No, it's not. It's not his own authority. The only authority that a pastor has is in the authority of the Word of God that he preaches. I have no authority on my own...none. I can't tell you what color car to drive. I can't tell you what brand of shoes to wear. I can't tell the church what color carpet should be in the church, or what color to paint the walls. I have no authority over any of that. None whatsoever... and no pastor does. No pastor has that authority.

The only authority that he has is when he preaches forth the authoritative Word of God, which is what we're going to be talking about Sunday in Equipping Hour...the authority of God's Word. I'd encourage you all to be there on Sunday morning.

What happens when people don't like hearing this authoritative truth? Well, notice what Paul says there at the end of verse 15. He says, "[Let no one disregard you.](#)" Essentially, let no one in the church get around this Word. They may try to evade God's Word. But pastors must preach that God commands obedience to His Word. And he says, "and don't let anyone get around this." You see, that's where church discipline comes in. That's why there's church discipline in the church. Because when people try and skirt around the truth of God's Word and say, "No, I don't want to obey it," then it's the pastor's duty, the elders' duty, the church's duty to bring church discipline to them out of love, so that they won't disregard the truth of God's Word. And listen, any pastor who avoids this is no mouthpiece of God. Any pastor who avoids preaching the authoritative Word of God is no mouthpiece of God, and he has lost all authority, because he is now speaking for himself instead of speaking for God.

Church, listen, I love you. I love you. And that's why my desire is to bring forth the Word of God to you. Because this is what you need. This is the only thing you need. And yeah, I know sometimes it's hard. There's hard truths to swallow. But my duty, my responsibility as a pastor is to shepherd you and care for you, and love you, and pour into you the truth of God's Word. And I do it because I love you. My desire is for you. Just like the desire of Paul in 2 Corinthians 11, to where he says, "[For I'm jealous for you with a godly jealousy, for I betrothed you to one husband, so that to Christ, I might present you as a pure virgin.](#)" (2 Cor 11:2) That was his desire for those Corinthians, to bring them to Christ, to point them to Christ, so that he could stand before Christ one day and say, Christ, here is your church. Here they are... pure. I taught them everything that You gave me, Lord. And they were obedient to Your Word. And they're pure, because Your Word did the work in their hearts. And here they are, Lord. And that's my desire for you. Because I love you.

Let's pray. Father, thank You for this chapter in Titus. Lord, I know that there are hard truths in here. As the culture around us is telling us to avoid these, to disobey Your Word, to go around these truths. But Father, I pray that You would help us to turn off those lies of the devil. And then we would look to Your Word and to Your truth. Because we love You. Give us hearts that hunger for Your truth. Give us hearts

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that desire to please You more and more... that we would be zealous for good works, obedience to You and to Your word. And Lord, may we do it, to glorify and to honor Your name. May we do it to exalt the gospel, the greatest news that anyone could ever hear. That Jesus Christ, Your Son, came to die on a cross for our sins, and to be buried and to raise again on the third day, so that we could have eternal life with You. Father, we thank You for this amazing truth that You've given to us help us, by the aid of your Spirit, to live it out for Your glory. We pray in Christ's name. Amen.